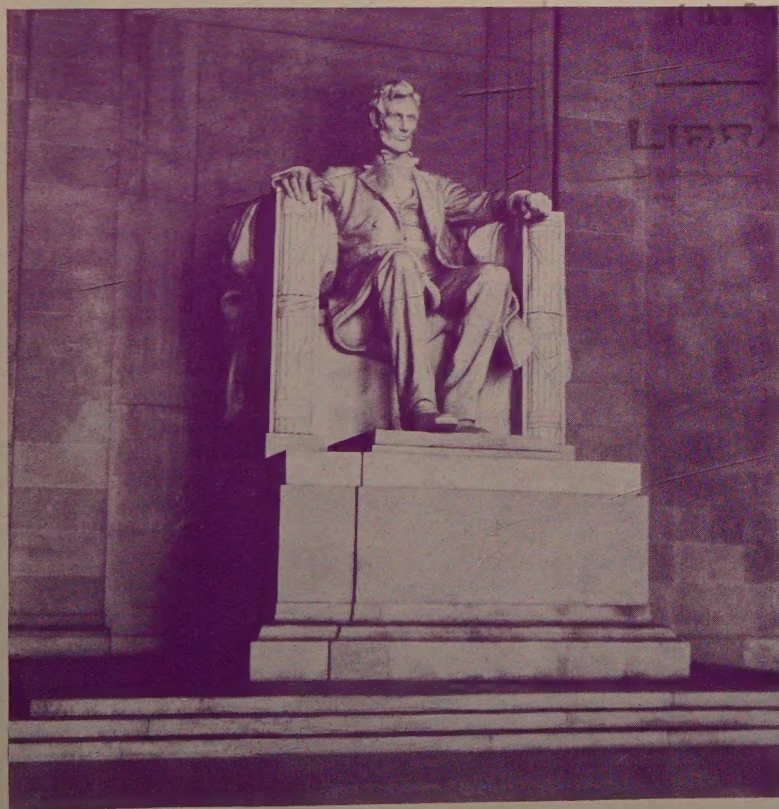


THE XPOSITOR

D • H O M I L E T I C • R E V I E W



JOURNAL OF PRACTICAL CHURCH METHODS



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The EXPOSITOR

and HOMILETIC REVIEW

A Journal of Practical Church Methods

Lowell On Lincoln

Nature, they say, doth dote,
And can not make a man
Save on some worn-out plan,
Repeating us by rote:
For him her Old World molds aside she threw
And, choosing sweet clay from the breast
Of the unexhausted West,

With stuff untainted shaped a hero new,
Wise, steadfast in the strength of God,
and true.

How beautiful to see
Once more a shepherd of mankind indeed,
Who loved his charge, but never loved
to lead;
One whose meek flock the people joyed to be
Not lured by any cheat of birth,
But by his clear-grained human worth,
And brave old wisdom of sincerity!
They knew that outward grace is dust;
They could not choose but trust
In that sure-footed mind's unfaltering skill,
And supple-tempered will
That bent like perfect steel to spring again
and thrust!

His was no lonely mountain-peak of mind,
Thrusting to thin air o'er our cloudy bars,
A sea-mark now, now lost in vapors blind;
Broad prairie rather, genial, level-lined,
Fruitful and friendly for all human kind,
Yet also nigh to heaven and loved of
loftiest stars.

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THE COURAGE OF IMPERFECTION

WAYNE C. CLARK

THE most significant fact in the life of David was not his spine-tingling bravery in felling the hulking Goliath, nor the heroic leadership he displayed in forging a great nation out of shepherds. Neither do the pristine heights of his Psalms, nor the profound depths of his moral declension appear to be most significant. The gleaming quality in the life of David was that after his fall, humiliation, and failure, he had the courage to come back and try again!

David had what all of us must have, if we are to face life adequately. He had the courage of imperfection. We sometimes speak of courage as though a man's inner dynamic must be a certain sense of goodness and innocence-acquittal. We are prone to leave the impression that a man must be spurred by a certain sense of perfection. This is faulty reasoning; for although a man must have a certain respect for himself, yet he must have above all else a courage of imperfection, for he must be courageous, in spite of his imperfections, for with them he must always live. I say this, because I have observed that imperfection is fairly common!

Now, in the face of this obvious imperfection, we must not whip ourselves. That is the most common reaction to his own cowardly mistakes and downright sins. He forgave almost anyone else more easily than with better grace than he can himself. I remember, with a shiver, a painting I saw many years ago, somewhere. I don't remember the place, but I do remember the scene. A straggling, writhing, broken line of grotesque creatures, human beings, was making its way along a public road. Deep furrows of pain and misery ploughed their way, and with crimson-streaked hands they were lashing themselves with long, murderous whips. The Flagellants, they were called,

doing penance for their sin. I am told that the practice still persists in certain places on the earth. However, that is not an uncommon phenomenon. Men are still whipping themselves. The whips they use may be the lead-tipped whips of memory, or regret, or self-loathing, but the suffering and the anguish is just as real.

In the face of these obvious imperfections we must not try to excuse ourselves, rationalize away our sins, and merrily try to go on in them. This may have been the thing David did. He had to be brought face to face with the fact of his sin. It seems it was necessary for Nathan to say to him, "David, you are the man." It appears he was oblivious of the enormity of his sin, because, according to the biblical narrative, repentance did not descend upon him until the stinging encounter with the rugged prophet. Perhaps, he was humiliated, in part, because he had been found out; I am not sure. But it does seem probable that David might have engaged in the mental gymnastics called rationalization, where a good reason instead of the right reason is offered for a defection in conduct.

Such processes are widely indulged in, often probably without the individual realizing it. Thus, lust becomes legitimate love; bad temper becomes only "spirit"; stubbornness becomes conviction; that is, it is "conviction" if I have it, and "stubbornness" if you have it. Thus, stinginess is transformed into thriftiness; a critical spirit is merely frankness, and pride comes out bedecked as healthy self-respect.

As a result the hurtful course of self-excusing life goes on. He buries his guilt deep within himself from whence it crops up in manifold, devious ways. Such a man is never at peace with himself, nor with his fellowman. He is always projecting his own guilt upon others. He sits in judgment of

them and condemns them accordingly from the tribunal of his own uneasy spirit.

In the face of our imperfections we must never give up. This is the thing Peter did. He was so sure of himself, and so boastful, that he was chagrined beyond measure when he was revealed to himself to be weak. His only recourse was to run away. However, the gospel narrative beautifully pictures the Christ searching out the dejected man and lovingly winning him back to self-respect and courage. He became a man who was capable of asserting in the face of danger, "We ought to obey God rather than men."

In spite of all our imperfections, we must press on.

God has used the most imperfect instruments to bless the world and to glorify His name. I think of the mighty work of Moses. It is said that grandeur sat on his head like clouds on Sinai. "Lead my people out," God commanded. "Let my people go," Moses thundered. He gave Israel a nation, an army, and a code of law unsurpassed, and he was called the meekest of men. Yet there was a time when he protested he could not talk, and there was also a time when in hot anger he murdered a man. He was for many years a fugitive from justice. One today would have called him a criminal, I suppose. Hot blood surged in his veins, yet God used him to great good.

Isaiah has been termed the mightiest in the constellation of prophets. His words fell like sledge-hammer blows on the enemies of God. He stood like a mighty rock in a day of general moral decline. Yet he admitted he was a man of unclean lips.

John was called the Beloved Disciple. Without his testimony of deep Christian love our New Testament would be denuded. Yet he is pictured as being tempestuous of nature in his younger days.

Mary Magdalene followed Jesus down the way of sorrow and up to Calvary. She bathed his feet with precious ointment. She stood faithfully at his mother's side while he died.

John B. Gough was a great personality of the modern day. What strange contradictions surged within him! As a famed temperance lecturer he moved thousands to abandon drunkenness, yet he was its helpless and almost hopeless victim. Even after thrilling great audiences with his zealous appeals to abstinence, he would yield to that sinister contradiction within, and then for days would wallow in the slough of despair and self-hate. But he had a friend who never forsook him. At the time of his debauchery, Lyman Beecher

would seek him out, encourage him, and urge him on and up again. And then, at last John B. Gough arrived. The imperfect instrument had done its heavenly work.

We do not struggle alone. There is for each the "Unseen Companion". I once read a story, that I understood to be true, of a certain small girl who, with her mother, was vacationing at a summer resort. The child was at that stage when mothers insist on piano lessons, and she was just learning the difficult rudiments. Day after day she would sit after lunch in the large reception room at the grand piano and beat out her miasma of disharmony. The guests would endure it as long as they could, and then would unobtrusively retire to other quarters. Then, one day a miracle happened. Instead of the halting, nerve-wracking discord, there issued from the reception room, the most appealing of melodies, and the guests, drawn by curiosity, began to filter into the room. There they saw a strange, yet beautiful sight. A famous pianist, who had just arrived at the resort, was seated with the little pupil, and as she pecked out her disconsolate tune he accompanied with a mighty improvisation that lifted her stumbling efforts into the realm of artistry.

So, I like to think it is with our lives. Here discordant our tune is at times, and all the time, we are sometimes tempted to feel! Here imperfect that which ought to rise to the sky as a celestial harmony! How much like children that which should be full-throated singing! And yet that mighty Master reaches down with long strong fingers and begins to move along the keyboard of our lives. The halting discord becomes a harmony. The stumbling notes are caught up and mingled into a mighty chord that we had thought we could never find, or had lost though once we had it.

Human Dignity

"The United States spurns a form of society in which the power of the state is based on human misery and helplessness. This country draws its strength from its recognition of human dignity and of individual responsibility to the community. It is this which gives us the conviction of the justice and the terrible urgency of our national cause."—Dr. Acheson, Secretary of State, at 200th Anniversary of Holy Trinity Episcopal Church, Middletown, Conn., where his father was at one time rector.

STRANGE INVASION

FRANK B. FAGERBURG

NE day in a great Oriental city I saw a procession come marching impressively down the street. The men were dressed in strange colorful garments and played upon instruments. At one point in their march the participants stopped and lined up at the curb. The leader stepped forward and began to give a speech which, judged by his facial expressions, gestures and general manner of business seemed to be something quite significant. "What luck!" I said to myself. "This has to do with some important custom, or patriotic celebration." So I soon had my movie camera at work to preserve this historic scene.

When the speech was over and the procession moved on, I searched out a pedestrian who understood a bit of English and asked him for an explanation. Imagine my consternation to discover that it was simply an advertisement of a certain brand of soap!

In contrast to this we study again today a procession which marched down a city street 2000 years ago. It too attracted attention. If I had been there with a movie camera that I should certainly have taken all the pictures possible. And how interesting it would have been to hear the explanations and interpretations of the spectators. Behind this demonstration there were meanings which still challenge the thinking and the actions of men.

We have called it a "Strange Invasion." It is. First let us note who these people were. They were common folk—very common. We have every indication that the people who were interested in Jesus were largely the poor and obscure. That means little to us now. We have tried to erase the dividing lines in an attempt at a classless democratic society. The dividing lines then were very real. We can imagine the religious leaders, scribes and Pharisees standing along the streets nudging one another and exchanging amused smiles and sneers. This man Jesus could be interpreted by the people He gathered about him as a crowd of nobodies.

It continued as the Christian enterprise moved along. The early Church was a group

of such nondescripts that Paul thought it sufficiently noteworthy to mention and explain. To the Corinthians he wrote: "For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called: But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty."

Coming up through the centuries we find this same thing true over and over again. When Christianity enters India the outcasts form the first Church. When Christianity enters China the first response is from the coolies.

Many see in that first Christian group as represented on Palm Sunday the tiny roots of democracy, for democracy is essentially an acknowledgment of the worth of the common man.

Darwin wrote: "I think I could make something of a case against the enormous importance which you attribute to our greatest men. I have been accustomed to think second, third, and fourth rate men of very high importance, at least in case of science." Some one interprets Mr. Chesterton as insisting "that it is the man in the street who is the great figure in the drama of the world. If a library has to be catalogued, or a solar system discovered, we use up our experts for that; but when there is something really serious to be done; when, for example a life is hanging in the balances, and a man must be tried, you summon just twelve ordinary men. And when I think of it did not the Founder of Christianity do the very same?"

But stranger than the commonplace quality of the people who made up the Palm Sunday invasion were the ideas and ideals which that procession represented. I have said that parades were not unusual in that day. Very often Jerusalem's inhabitants saw columns of soldiers and officers with their colorful uniforms, glittering helmets, shields and spears. Some of the cities of that day knew too well what a triumphal entry meant to Rome—

(See page 68)

The Editor's Columns



Those Shattered Shards

GARNERING the shattered shards of the urn is the first and most obvious prerequisite of a united Protestantism. But that for which we hope, and pray, and labor, is not lesser fragments cemented together into larger, but a complete restoration of the entire vessel. Else denominationalism retains many of the aspects of a Protestant Humpty Dumpty.

Contemplated mergers toward a united Protestant Church remain far more numerous than completed mergers, for there still remains that vast gulf between the spirit and the letter of the law. Never a merger meeting yet, over whose horizon there failed to rise the storm-cloud of individual, denominational desire, for we wayward mortals will long be loath to place upon even low altars of minor sacrifice, offerings of our own denominational incense, which we reckon sweet to our own shardite nostrils.

To be united, mechanically, spiritually or better yet—both, presupposes an insistent desire to speak a common tongue, to give a common evaluation, to reach a common interpretation. Have we not all professed such fundamental unity already? We all profess loudly, "One Lord, one Faith, one Baptism, one Birth, one God and Father of all and in all." Isn't that unity already on the primal points? What else then can there be, save relative trivia, to keep us from "The one common wave of thought and joy," which Arnold holds, and which we actually hold, can be "lifting mankind again"?

Of such fragile wares are most denominational differences made and held, when compared with the existent bonds of Christian unity and oneness, that using them as road-blocks to total unity, poses an inanity of pagan proportions and one impossible to reconcile with the true "Faith of our Fathers" which we sing.

"Thy kingdom come—as it is in Heaven," is the petition which opens many a merger meeting. Rarely can it so be closed. Should the Holy Spirit, Heavenly Dove actually ar-

rive at such a meeting, pray where could alight without giving high offense? So long as we remain divided we will be offending ourselves, unless it comes to landing footings within the restricted area we have fenced off as our own, to keep us in and all others out.

As long as the component parts of Protestantism remain in competition on comparatively minor questions of mechanical rather than spiritual significance, we ourselves are forcing the Protestant Church to remain Humpty Dumpty.

We can't discard our blessed hymnal, but in the interest of honest Christian profession it might be well to realize that whether sung to organ and choir accompaniment, or spoken orally, professions of faith and love, and brotherhood, mean nothing until they become the daily code of practice in the lives of those who profess them. We can sing, until doomsday, "O Lord, and Master of us all." We own Thy sway, we hear Thy call, we test our lives by Thine," but it is hollow mockery until we DO own His sway, until we DO hear His call, until we DO test our lives by His, denominationally as well as individually.

We have not yet approached the outskirts of Protestant Unity and we are not likely to until our material and spiritual astigmatism has been corrected by our active use of the lenses we already hold in our hands.

Impending Disaster

MANY predict it today. If it comes how will you take it? Are you afraid? Preachers of a terrorist theology and our scare-mongering publicists think there must be salvation in the fear of catastrophe, but "fear hath torment." There is no regenerative power in it. Quite the reverse. Weak-minded neurotics may be made to blanch under such alarms, but somehow one prefers to see bronze-faced fearless men and level-headed courageous women who refuse to be frightened into religion.

Not man's fear but God's love and mercy are the foundations of our salvation in the day of calamity. We dare never substitute

ar for faith in our search for safety. To take salvation anything else than the gift of God's grace unto faith is to despise His love and what He did on the cross. Selfish terror-icken cravens who cower under hell-fire languages are not in the same company with those who are won by the kind of appeal Jesus makes and by which He wins men's souls to God. And yet, the terrors of the Law may drive some of us to seek Christ. Fear has its place in the discipline of the soul. There is plenty of ground for wholesome "schoolmaster" fear in the Bible warnings about the destruction of the wicked. How suddenly it comes! Individuals and whole nations are stricken, as it were, in mid-flight. They mount gloriously, like a blazing rocket; then down they plunge, like a rocket burnt out. The strange thing is that history is replete with instances of whole peoples abandoning themselves to wild orgies in an effort to forget that they are doomed, dancing and carousing on the very brink of destruction.

St. Paul's observation on life is that we are constantly moving between "peace and safety" and "sudden destruction." Therefore happy is the man who has faith in Jesus Christ. It is he who gives His people genuine moral and spiritual "about face" and leads them safely. He fills our hearts with courage and hope. He restores to us the "lost radiance" which made the early Christians jubilant in the Lord at a time when, every moment, they looked for the End of the World.

A true Christian is not afraid of catastrophe and death, but asks, "what can we do to avert the threatened disaster?" Let all Christians in the world today be as earnest in their repentance and obedience to the Word of the Lord as were the Ninevites of old,—who knows, and may yet spare us.

"God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ, who died for us that, whether we wake or sleep, we should live together with him."—*1 W. Roth, D.D.*

Hand-Out Highway Dictatorship

THE Church should be in this fight right up to the hilt. For no institution has more at stake. But there seems to be a good deal of muddled thinking on the part of some of our ecclesiastical leaders.

The whole American system of political, economic and civil and religious freedom, is based on religious principle—the sacredness of the individual soul in the eyes of a Sover-

eign God. With all its imperfections, it has accomplished more for the ordinary man than any other political and economic system that has ever been devised. The overwhelming majority of our ministers are fully aware of the dangers of collectivism, but the statements of some of our church leaders are really astounding. Dr. E. Stanley Jones, for example, says that Russia "has got hold of a higher principle, cooperation, and it is working out in higher results than we can work out of a lower principle, competition." Dr. John C. Bennett, a leader in the Congregational Church, asserts that "Christianity has no stake in the survival of capitalism." The Federal Council of Churches' pronouncement in 1932, entitled "Social Ideals of the Churches," contains this paragraph: "The Church's ideal calls for hearty support of the Planned Economic System in which maximum social values shall be sought. It demands that cooperation shall supplant competition as a fundamental method."

Nothing is more tragic to my way of thinking than to see the American Way unwittingly attacked and undermined by good Christian men and women who, in their keen anxiety and praiseworthy zeal to help the unfortunate improve their economic status, fail to realize that the remedies they seek through expanding governmental control, will eventually destroy representative democracy, intellectual freedom and religious liberty itself. There can be no social conscience without a personal conscience. So rather than invoke too many of the coercive powers of government in speeding the cause of social justice, is it not far wiser to rely on the process of Christian education gradually to raise our individual citizens to a spiritual plane where they will recognize their social stewardship and voluntarily cooperate in bringing about those improvements in the social order that we are all so eager to see achieved? The voluntary assumption of social responsibility is the key-stone of the arch of freedom.—*H. W. Prentiss, Jr., President, Armstrong Cork Co.*

Success

He has achieved success who has lived well, laughed often and loved much; who has gained the respect of intelligent men, the trust of pure women and the love of little children; who has filled his niche and accomplished his task; who has left the world better than he found it, whether by an improved poppy, a perfect poem or a rescued soul; who has never lacked appreciation of earth's beauty or failed to express it; who has looked for the best in others and given them the best he had; whose life was an inspiration; whose memory is a benediction.—*Bessie A. Stanley.*



THE CHURCH AT WORK

The Holy Spirit Working In Us

The Holy Spirit is continually working in the moral processes of men's lives, through their thoughts and aspirations. It is part of the structural quality of a man's own nature. And so to sin against the Holy Spirit is to refuse to obey one's own vision of what is right and good—the light in one's own soul.

A man may speak against Jesus ignorantly not knowing Him as He is, seeing Him only through the mists of a false tradition or the blurring mists of His followers' infidelity. But if a man repudiates the light in his own soul he kills the very spirit of goodness in his own life.

The peril of such a state is that it deepens into moral blindness which cannot distinguish between good and evil.

The sin against the Holy Spirit is finding mean or base motives for good actions, because the good actions condemn us, and we do not want to yield to their appeal. Let this attitude be indulged and the result will be a hardness of heart to which God appeals in vain.

The warning is one that we should take with desperate seriousness, for we are in greater danger of it than we realize. It is by no means rare to hear men and women who are irritated and shamed by the goodness and sacrifices of others attribute them to some personal motive and so try to shield themselves from the challenge to their consciences.

That is the beginning of blasphemy against the Spirit. "It is," says James Denny, "the sin of those people who find bad motives for good actions, so that goodness may be discredited, and its appeal perish, and they themselves and others live on undisturbed by its power."

Let this warning get into your hearts lest when we see some gracious, generous deed which shames our selfishness we seek to explain it away as ostentation, ambition or love

of publicity and the good deed is perverted or ignored and it ceases to appeal to us.

I sometimes hear and read of goodness which is derided or ascribed to the devil because it is done by one who belongs to the Modernists or Fundamentalists, the Protestants or the Roman Catholics. Let us rejoice in goodness wherever we see it and thank God it is so.—*C. Irving Benson, Melbourne*

Good Friday Service

Theme: Thy Name We Praise, Above All Others.
Organ: "Musette"—Bossi.

Processional: Silent.

Hymn: "My Hope is Built on Nothing Less . . ."

Invocation and Response: In the Name of the Father and of the Son and of the Holy Ghost.

Response: Amen.

P. Thy Name we praise above every Name.

R. Above all things on earth, above the earth and in the earth.

P. He became obedient unto death, even the death of the cross.

R. He chose the way of the Cross to redeem sinners from death.

P. He is Lord, one with the Father and the Holy Spirit.

R. Help us, Lord Jesus, to accept the gift of Thy Love.

P. God, be merciful to us, and deliver us from ungodliness and sin.

R. Bless us, and keep us, in His Name.

P. Glory be to the Father, to the Son, and to the Holy Spirit.

R. As in the beginning, now, and evermore world without end.

P. Amen.

Prayer: (For grace to understand the gift of love, given for each and every one who will accept forgiveness and salvation through HIM).

Hymn: "Jesus, Saviour, Son of God."

First Word: "Father, forgive them; for they know not what they do."

(Brief meditation, prayer).

Hymn: "Jesus, Saviour, Son of God."

Second Word: "Today shalt thou be with me in paradise."

(Brief meditation, prayer).

Hymn: "Jesus, Saviour, Son of God."
Bird Word: "Woman, behold thy son!
old thy mother!"

Brief meditation, prayer, and hymn.)

Fourth Word: "My God, my God, why
thou forsaken me?"

Brief meditation, prayer, and hymn.)

Fifth Word: "I thirst."

Brief meditation, prayer, and hymn.)

Sixth Word: "It is finished."

Brief meditation, prayer, and hymn.)

Seventh Word: "Father, into Thy hands I
commend my spirit."

Meditation, prayer, Lord's Prayer in uni-
)

Hymn: "Beneath the Cross of Jesus . . ."
ring, followed by anthem.

Oral Prayer: (closing with antiphonal
men.")

Hymn: "Holy, Holy, Holy, . . ."

Benediction:

Call To Prayer

By LAYMEN

Everyone wants a better world. None of us
satisfied with the turbulent, chaotic condi-
s at present prevailing—the selfishness,
sion, fear, suffering, hunger — all the
of things that make a man a caricature
himself instead of the splendid free soul
good Lord meant him to be. "We have
owed too much the devices and desires of
own hearts."

Man has reached a critical point in history,
re he must turn to God in order to avoid
consequences of his own faulty thinking
in order to build a world of peace, oppor-
ty and hope for all.

We must pray, not a few of us but all of
It is an awe-inspiring obligation and a
ious opportunity for all who believe in
We must pray simply, fervently, sin-
gly, and with increasing power as our faith
ys.

We must condition the world's leaders by
ng for God's spirit of workability to ded-
upon their hearts and minds. We must
ition ourselves, each and every one, by
ng God's help in undertaking the responsi-
les of living so that peace may be possible.
We must pray in church, at home, on the
while driving, on the job, and keep at
Each of us is important now. The ability
every individual to seek Divine help is a
ssary link in the gold chain that can bind
world about the feet of God in peace and

harmony. The prayers of sincere men and
women can be over-whelmingly powerful.

(*The Laymen's Movement for a Christian
World, Inc.*, 347 Madison Avenue, New
York 17.)

Back of Every Promise

The educational and important story of
commercial banking, as it serves individuals,
business and industry, has been graphically
presented in a sound motion picture, "Back
of Every Promise," produced for the Conti-
nental Illinois National Bank and Trust Co.,
of Chicago, by Wilding Picture Productions,
Inc.

The picture was made as a public service,
and loan copies of the film are available to
interested groups on request, 16mm, screen
time 27 minutes. This is an original story,
designed to present to us as individuals the
service rendered by modern banking to citi-
zens individually, to business and industry
responsible for the welfare and growth of
local communities, transportation, community
groups such as service clubs, village and city
governments, utilities, churches, schools, li-
braries, Boys and Girls Clubs, Welfare
groups,—in fact, the part played by banks
in the affairs and progress of the community,
the nation, and the world. For loan of copies
of the film, you are invited to write to

A. Gordon Bradt

Continental Illinois National

Bank and Trust Co., of Chicago,

Chicago 90, Illinois.

A Protestant Book List For Lent, 1951

Available from your local book store, or
denominational publishing house, this list of
selections by Georgia Harkness, includes vol-
umes from all well known publishers, and
while recommended specifically for Lenten
reading, the books are timeless in character,
worthy of continuous study.

Anthems for Lent and Easter

J. Fischer & Bro., 119 West 40th Street,
New York 18, invite your request for their
list of "Anthems for Lent," and Choruses.
"Glorious, Creation," Cantata, Poem by Mary
Freeman, Music by Marcel G. Frank, 75c,
order by number 8588; Johannes Brahms'
Alto Rhapsody, (Alto Solo with Male Chorus)
Sacred Text by John J. Moment, Organ Ac-
companiment by Charlotte Garden, 75c, or-

der by number 8559; "Alleluia" by Mozart, arranged for Organ by Goldsworthy, 60c, number 8568.

Rural Church At Work

Readers interested in survey reports on "MEN WORKING" in the rural churches over the land, should write to the name and address given here for research project reports, available without cost—

Dr. Ralph A. Felton
Dept. of Rural Church
Drew Theological Seminary
Madison, N. J.

Candles

"Let us never lose sight of the inherent value of candle-lighting in creating a worshipful atmosphere in a sanctuary, regardless of the time of day," writes a Kentucky pastor, who is emphasizing work with young people in his community.

We wish to add emphasis to this statement, because the volume of detail chores required to keep the administrative work of any church in operation, causes many of us to overlook many things, such as keeping the CROSS the center of all and every worship service, and with the cross, candles are always appropriate, regardless of the occasion.

Tape Recordings For Church Use

An 8-page booklet giving fifteen ways of streamlining church activities with the use of sound recording tape is available to *Expositor* readers who are interested; the booklet is called "15 Sound Ideas for a More Active Church," and is issued by the manufacturer of the recording tape. In addition to having records of various functions, and sermons for shut-ins, the one great practical use ministers find for the equipment is that of improving their sermon-delivery and Scripture reading technique. Few of us would gainsay the need for this. If interested, address your request to *The Expositor*, East Aurora, N. Y.

A Service for the Dedication of Men to the Service of God

Many forms of dedication services have been printed in *The Expositor*, and there is a continuous flow of requests for additional services, and the following, by Dr. W. B. Millard, St. Paul's Methodist Church, Stevens Point, Wisconsin, will be helpful to many readers during the present days of unrest, and search for faith and hope to overcome what is fast developing

into a national dilemma, fear of what lies ahead. This outline can be adapted for use with any group, affiliated with the Church.

The Service

"Coronation"

Prayer

"Hail to Our Star Gemmed Banner"

Scripture Lesson—Matt. 10:24-39

"Battle Hymn of the Republic"

Dedictory Service for the Enlisted Sons of our Church.

Leader—To the freedom of humanity and the equal rights of man:

People—We dedicate our sons.

Leader—For the establishment of democracy and the overthrow of tyrants:

People—We dedicate our sons.

Leader—For the deliverance of the world from the menace of militarism:

People—We dedicate our sons.

Leader—For the guaranty of the freedom of the seas and the safety of all nations:

People—We dedicate our sons.

Leader—For a curb to the grasping greed and the insolent ambition of autocrats:

People—We dedicate our sons.

Leader—To the securing of the inviolability of treaties and good faith between the nations of the earth:

People—We dedicate our sons.

Leader—For the protection of weak nations in normal development along their own lines of language, customs and ethical ideals:

People—We dedicate our sons.

Leader—For the deliverance of heroic Belgium from the iron heel of tyranny.

People—We dedicate our sons.

Leader—For the restoration of Alsace Lorraine, Poland, Armenia and every other tortured and bleeding fragment of earth to its rightful place in the economy of nations:

People—We dedicate our sons.

Leader—For the support of our blood relations of sturdy England and our ancient allies of gallant France:

People—We dedicate our sons.

Leader—For the quenching of the world conflagration by destroying the torch-bearing terrorists.

People—We dedicate our sons.

Leader—For the overthrow of the hordes who ravish women, slaughter children, torpedo neutral passenger ships, blow up hospitals, make air raids on peaceful and unoffending villages, blacken the face of the earth and poison wells:

People—We dedicate our sons.

Leader—For the abolition of all war by defeating the wanton makers of war:

People—We dedicate our sons.

Leader—For the defense of our country, the protection of humanity, the honor of the flag and the glory of God:

People—We dedicate our sons.

"Star Spangled Banner."

Address—"Our Debt to Our Boys."
"America."

Easter Folders

Readers seeking printed folders, with inside pages open for printed or mimeographed programs for individual churches, should con-

Standard Publishing Company, Ecclesiastical Art Press, and Woolverton Printing Company. Page numbers in Buyer's Guide for presses.

Methodist Group Approves Plans for Religious TV Hour

Approval of a new TV program to be called "America for Christ, Inc." was voted January 12, 1951, by the General Board of Angelism of the Methodist Church, according to a report from Denver, Colo.

The religious program will be initiated in Baltimore, March 5, according to the press report, a 52-week contract for a series of telecasts has been signed by the American Broadcasting Company, and Floyd Woodcock, Methodist layman of Wilmington, and the result is to be interdenominational.

Ten Devotions

Daily Devotional readings for the 1951 Lenten Season, prepared again by Charles M. Lowe, pastor of the Wilmette, Ill., Methodist Church, may be had in booklet form, entitled, *THE SANCTUARY*, published by Abingdon-Cokesbury Press. The messages are designed to lead the believer, through daily readings, to the re-discovery of the triumphant message of Easter.

Dr. Crowe, radio preacher for more than 25 years; through these years "The Sanctuary" has become an integral part of the Lenten season for hundreds of thousands who receive it through special mailings and personal distribution by pastors. The basic truth of Christianity, "Christ has conquered death!" is repeated this year as never before.

Charge to a Minister

A charge to a minister at his installation, prepared by Dr. Walter L. Lingle, editor of *Reflections on Timely Topics*, in the weekly issues of the Christian Observer, and printed in the December 6, 1950, issue, may prove timely and inspirational reading for many *Expositor* readers, who have forgotten the charge delivered to them personally as they entered upon a ministry in a specific church of Jesus Christ.

If your local library, or ministerium-library does not have the Christian Observer, send it in postage to

Converse & Company, Inc.

Louisville 2, Kentucky.

Read the Dec. 6, 1950 issue, and learn anew

how Jesus commissioned His Disciples, and what their chief duties were to be.

The Expositor:

December 14, 1950.

I became acquainted with *The Expositor* some ten or eleven years ago, when I was in a pastorate in Florida, but since entering the U. S. Air Force Chaplaincy I have not been able to get *The Expositor* with any degree of regularity, because of my moving from place to place.

Every issue of *The Expositor* I have missed I consider a personal loss to me. I remember what a great help it was to me in my pastoral work, and I know it will be equally as helpful to me in my ministry among the men in the U. S. Air Forces.

Please enter my name on the list of subscribers again, and tell me what the current fee is, since I feel sure that you must have raised the price since my last subscription, and have no idea what it is. I will gladly send the remittance in full by return mail.

I think that the best Christmas present that a minister can give to himself or to ministerial friends is *The Expositor*.

Sincerely,

(Signed) CHAPLAIN (Capt.) USAF.

Self Examination

They tell us that there is real spiritual revival in many places in the church of Germany. God has used the following questionnaire in many instances as it has been distributed to the leaders in our churches to bring about real conviction and confession of sin. These questions, based on the ten commandments, are as follows:

1. Who or what is first in my life? Whom do I think of first in the morning and last at night?
2. Do I see God only in the way which Christ has shown us the Father or do I picture Him in my own way as fate, incident or the harmless "dear" God?
3. To whom does my time belong, God or myself?
4. What stands between me and my parents, parents-in-law, grandparents, and my boss?
5. Whom can't I forgive or forget, and why not?
6. Are there still personal sex problems in my life, or have I become free from these difficulties?
7. Is all which I possess really my own, or must I return some and make it right again? Am I an honest steward?
8. To whom have I lied and concerning whom have I given false and unkind reports by word of mouth or by pen?
9. With what people do I compare myself? Whom do I envy so that it takes peace and health from me?
10. Am I entirely pure in thoughts, words and deeds and also in my motives?

(At the end of the questionnaire comes the suggestion that people write the answers to these questions and talk them over thoroughly with somebody who is able to give spiritual counsel.)

—*The Bible Banner*.



THE PULPIT



THE MAGNET OF THE CROSS

CLARENCE EDWARD MACARTNEY, D.D.

Text: John 12:32. "I, if I be lifted up from the earth, will draw all men unto Me."

THE ancients had a story of a mountain near the sea, the peculiar qualities of which were such that it drew to its base whatsoever came near to it. Calvary is the magnetic mountain of our Christian faith. Soon after He spoke these words, Christ was lifted up from the earth on the Cross. Not all men then, and not all today, have been drawn unto Him. But all who have been drawn unto Him, are drawn by the power of His death on the Cross.

There is a widespread presentation of Christ and Christianity which leaves out the Cross. It has the Cross in architecture and symbol and sentiment, but that is all. It is a Christianity without the Cross, that is, as the Cross is presented in the Scriptures; the Cross as Jesus explained it, the way by which our sins are forgiven and we are reconciled to God.

Let us suppose, for the sake of illustrating Christ's thought here, that His earthly life had come to a close in some other way than by His death on the Cross. Let us suppose that He came into the world by a great miracle, was baptized with the Holy Spirit, was tempted of the Devil, told His parables and preached His sermons, healed the sick and worked great miracles, and chose twelve disciples to follow Him, and then, from some upper chamber in Jerusalem, or by Galilee's quiet shore, or in the garden on the slopes of Olivet, bade His followers a final farewell, and, lifting His hands in benediction upon them, was taken up into Heaven and vanished out of their sight.

Suppose that had been the history. What then would you have? You would have everything that the Four Gospels relate; the sublime story of His incarnation, His baptism by the Holy Spirit, His Temptation, His

preaching, the Sermon on the Mount, His parables of the Good Samaritan, His betrayal by Judas and His denial by Peter, and then, at the end, His Ascension into Heaven. You would have everything that the Four Gospels relate concerning Him—everything but *one*—His cruel, bloody, vicarious, anguish-filled death upon the Cross. If that had been the history, if Jesus had not been lifted up on the Cross, would there have been a Pentecost and the bestowal of the Holy Spirit? Would there have been a Barnabas, the Son of Consolation? Or a Cornelius, the first fruits of the Gentile world? Or the Ethiopian eunuch, converted by the reading of Isaiah's prophetic description of Christ's death? Or a Stephen, calling on God as they stoned Him, and beholding Jesus standing at the right hand of God, and praying as He died, "Lord, lay not this sin to their charge"? Would there have been a Paul, converted at the Gate of Damascus, and going forth a chosen vessel to bear the name of Jesus before kings and nations? Would there have been a Peter, feeding the Sheep of Christ, and at length stretching forth His hands on a Cross, as Jesus had predicted for him? And would there have been a St. John, a prisoner of Christ on the isle that is called Patmos, looking down the long corridors of Time until they converge in Eternity, and hearing the Great Angel sounding, and many voices saying, "Alleluia! Alleluia! The kingdoms of this world are become the kingdoms of our Lord and of His Christ, and He shall reign for ever and ever"? Certainly there would not; nor would you be assembled here on this day to commemorate Christ's death on the Cross.

All of the great truths of the life and Gospel of Jesus are secured for us and handed down to us by His death on the Cross. So Jesus, speaking before His death, could say "I, if I be lifted up from the earth, will draw all men unto me;" and speaking historically

He had been lifted up on the Cross, and risen from the dead, could say to those wondering disciples who walked with him on the road to Emmaus on the afternoon of the first Resurrection Day, "O slow heart! Ought not Christ to have suffered these things, and to enter into glory?" And Paul could say, Paul who had been lifted up by the power of the Cross, "God forbid that I should glory, save in the Cross of our Lord Jesus Christ;" and could write those precious words to the Christian disciples at Ephesus, "And having made peace through the blood of His Cross, by Him to reconcile all things unto Himself; by Him, I say, whether they be things in earth, or things in heaven."

There are depths of Divine Mercy and Divine Justice in the Cross which are far beyond our sounding and apprehension. "O the depth of the riches, both of the wisdom and knowledge of God! How unsearchable are His judgments and His ways past finding out! Who hath known the mind of the Lord?" For John Milton had written grandly in *Paradise Lost* of the Fall of Man, and of *Paradise Regained* when Christ overcame the tempter in the wilderness, it was his plan and right to proceed further and write of the redemption, the Cross of Christ. But after much meditation he gave it up, saying that it was a theme too exalted for him. And Peter said that the death of Christ, with all its stupendous significance, is something into which angels themselves, with divine curiosity, desire to look." But there is no mystery or doubt about the fact of the drawing power of the Cross, or the peace and strength which it flows upon those who cast the anchor of their soul in that deep sea of God's Eternal Love.

Why is it that the Cross makes this eternal appeal? Partly, no doubt, in the first place, because the Cross presents to us a Suffering and a Sorrowing Saviour. Even in the field of human relationships and human influence, suffering and sorrow are more powerful than pleasure and joy. Crowns of roses wither, but crowns of thorns endure. Calvaries and crucifixions speak to the soul of man as nothing can. Gethsemanes and Calvaries lie along the path of man's journey through this world, and none can evade them or escape them. Openly the Gates of Gethsemane open before us, and the cup of sorrow and pain is pressed to our lips. Therefore it is that a Suffering and Suffering Redeemer appeals to the heart of man. The Captain of our Salvation made "perfect through suffering," and

was "made like unto his brethren, that he might be a merciful and faithful High Priest, to make reconciliation for the sins of the people." Benjamin Franklin was by no means, if one is to judge by his statements on the subject, an orthodox or evangelical believer in Christ. And yet in his last illness he had a picture of Christ on the Cross so hung in his room that he could look, as he said, upon the "Silent Sufferer." Many a suffering soul has looked upon the Silent Sufferer of Calvary and found strength and hope in his battle.

In the second place, the Cross makes an eternal appeal because it tells us that on the Cross something was done for Man's sins which had to be done and which man himself could never do. Sin is so dark, so deep, its scar so hideous, that it requires nothing less than what a Christ did on the Cross for us. As Paul put it in his dramatic way, when Christ was nailed to the Cross He nailed to the Cross our own condemnation. Jesus was looking forward to that, that great triumph on the Cross the next day, when at the Last Supper He said to His disciples, "This cup is the New Testament in my blood, which is shed for many, for the remission of sin."

"We may not know, we can not tell,
What pains He had to bear;
We only know it was for us
He died and suffered there.

There was none other good enough
To pay the price of sin,
He only could unlock the Gate of Heaven
And let us in."

In the third place, the Cross makes its appeal because, since Christ died on the Cross for man, it proclaims the inestimable worth of man's soul; and since the Cross was followed by the Resurrection from the dead, it proclaims the future and endless life of the soul and the glory of man's destiny. It was Jesus who asked those two great questions about your soul. First, what shall it profit a man if he gain the whole world and lose his own soul; and Second, what shall a man give in exchange for his soul? And it was Jesus who, when He died on the Cross, for the soul's salvation, answered His own question about the worth of man's soul. What is your soul worth to God? The Cross gives you the answer—the only answer. It is worth the suffering and death of the Son of God.

Once before Jesus had spoken of being "lifted up" on the Cross. This was at the very beginning of His ministry, when He said to Nicodemus in that memorable night interview, "As Moses lifted up the serpent in the wilderness,

even so must the Son of Man be lifted up, that whosoever believeth in Him should not perish, but have Eternal Life." As Moses lifted up that brazen serpent over the smitten camp of Israel, that whosoever looked upon it might live, so today we lift up before you the Eternal Cross of Christ.

There may be some here today who have a form of Christianity which has in it the character of Jesus, the teachings of Jesus, the example of Jesus, the comfort of Jesus; everything but the one greatest thing — the Cross of Jesus, the remedy for sin. He invites you to come and learn what this great thing is; as Paul put it, to "live by the faith of the Son of God, who loved me and gave Himself for me."

There may be others here who once were near the Cross, but have been tempted and led astray from it by teachings or persons which are enemies of the Cross of Christ. Today He invites you to come back to His Cross. There may be others here today who feel the dead weight, or are conscious of the crimson stain, of some sin that they have committed, and who realize that they themselves cannot deal with their sin. It is beyond their power and wisdom. The Great Physician, the sympathizing Jesus, bids you come unto Him and take the remedy of His Cross, and hear Him say as He said to that woman who was a sinner, "Thy sins are forgiven. Thy faith has saved thee, Go in peace."

"Come unto Me," is the word of Christ from the Cross for all of us this day. Come! Come! Will you come? Let this service be something more than a great assemblage, something more than a moving spectacle, something more than a moving recital or a sacred tragedy. Let it be a Day of Decision. The Dying Thief heard Him say "Come," and he repented and came, and that very day entered into Paradise with Jesus. Who here today will be one of those who will be drawn unto God by the power of the Cross of Christ? Who here today will be able to look back to this day and this hour and this place, and be able to say, "On that day and on that hour I joined the innumerable company of those who have been redeemed by the Precious Blood of Christ, and ever since I have been able to say,

"O happy day that fixed my choice

On Thee my Saviour and my God.

"He drew me, and I followed on,

Charmed to confess the Voice Divine."

REPENTANCE

RAY R. FISHER

Matt. 3:2—"Repent ye; for the kingdom of heaven is at hand."

REPENTANCE is the word with which Jesus began to preach. It was the central theme of John the Baptist's message. It is the human experience that causes great joy among the angels in heaven.

The idea and necessity of repentance run through the Bible from beginning to end. It was the burden of the preaching of the prophets, the apostles and of Christ, Himself. Repentance sums up the gospel. Christ told His apostles to go forth, preaching repentance and forgiveness of sins.

What is repentance? The dictionary gives us this definition, and it is a very good one: "To amend or resolve to amend one's life, as a result of contrition for one's sins." Repentance is recognizing our sin, confessing it, hating it, and forsaking it. Repentance manifests itself in surrender to God. The consummation of it is a full realization on our part that we belong to God.

A Sunday School teacher asked her class to define "repentance" — one lad said, "It is sorrow for our sins." A girl in the class added that "It is being sorry enough to quit."

Repentance is the basis for human improvement. As long as a person is satisfied with himself—until he sees his failures, neglects and sins, and repents, there isn't much chance for improvement, so all progress, growth in character, development in the Christian life is dependent upon repentance. It is the highest patriotism. In Second Chronicles 7:14 God says, "If my people which are called by my name shall humble themselves and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land." Repentance puts the individual and the country in a position where they can be blessed by God.

Penitence and pardon go together. They belong together. Neither is complete without the other. Victoria Falls, which you recall was discovered by Livingston, is one of the scenic wonders of the world, being more than a mile wide. Just below these Falls across the river Zambezi, there is a bridge spanning the widest chasm and overlooking the most terrible turmoil of waters. This bridge was built by extending an arm from

*Augsburg Lutheran Church
Winston-Salem, North Carolina*

h shore and then uniting the two out-
retched arms. Neither arm could have
reached the opposite bank by itself. Penitence
is the pardon form the bridge across the
faulted stream of man's life. They form
the bridge across the stupendous falls of man
that separate his soul from God.

Pardon without penitence is impossible.
God, in all His love and mercy, cannot
pardon the man who is not penitent. Peni-
tence without pardon is useless. It is worse
than useless, for it only sinks the soul into
greater depths of despair.

What if God would not let us repent!
What if God let us stray away from Him,
and would not let us return to Him! What
if Christ had not let Peter repent after
denial! What if the father had not let the
prodigal repent when he returned from the
country! The elder brother, you know,
would not have let the prodigal repent. What
if God had not let Manasset repent in that
away country and return to offer at least
a few dregs of his life! What if God had not
let David repent after his great sin! He
would never have sung "There is forgiveness
with Thee." So repentance is not only a
duty, an obligation and a necessity, but it is
also a gracious privilege and blessing. It is
among the greatest, if not the greatest of our
possessions and privileges.

There are three major steps in repentance.
The first step is recognizing our sin, realiz-
ing that we are sinful, that we have left un-
done many things that we should have done
and that we have done many things which
we should not have done. These sins have been
a willful choice on our part. They have been
disobedience to God. The result of this
would be sorrow for those sins. No man will
make his sins until he is sorry for them.
The great business of preaching is to disclose
the horror of sin. There is a fable of the
seduced woman. She had a voice so sweet that
countless people were drawn to her. When
she chose to do so, through the magnetism of
her voice, she could inspire man to do their
best and to perform heroic deeds in battle.
One day someone lifted the veil and
revealed the face of the frightful hag, covered
with horrible sores. Immediately her spell
was broken. The business of preaching is to
reveal the horror of sin, its ugliness, its repul-
siveness and its destruction.

The next step in penitence is to resolve to
be free of sin. One traveler tells of seeing a
group of lepers on the Mount of Olives, beg-
ging alms, and the sight was so pitiful that he
was moved with compassion for them and gave

them money. His compassion was changed to
indignation when he discovered later that this
was simply a racket of theirs. They refused
to go to a hospital and receive treatment;
they preferred to keep their leprosy, as it
enabled them to prey on one of the finest
human qualities, the sympathy of their fellow-
man.

The third step in repentance is reliance upon
God for guidance and strength. As long as
we labor only in our own abilities, we shall
not get very far. It is when we come to the
end of our own power and step out into the
power of God, that we become men-plus. This
is the only prospect that means a great deal
to me; when we get the sin down under our
feet which has been troubling our going, by
matching God with it, the God who is al-
ways available through Christ Jesus.

Thompson's Reference Bible uses the peni-
tent thief to give a good outline of "The
Model Penitent." (Luke 23:40-43.)

1. Rebuked his sinful companion. "Dust thou
not fear God."
2. Confessed his own sin. "We receive the due
reward of our sins."
3. Declared Christ to be sinless. "This man hath
done nothing amiss."
4. Exhibited a wonderful faith. "Lord, remem-
ber me when Thou comest into Thy kingdom."
5. Confessed Christ, calling Him Lord. "Lord,
remember me when Thou comest into Thy
kingdom."
6. Made a model prayer. "Lord, remember me
when Thou comest into Thy kingdom."
7. Received an immediate answer. "Today shalt
thou be with me in paradise."

Repentance is individual. The easiest place
for a criminal to lose himself is in a crowd.
If an inmate were to escape from our State
prison, he would not make his way to some
small hamlet or rural section. It would be too
easy to detect him there. His first effort would
be to get to a large metropolis where he could
hide himself in the crowd. We often try to
hide our sins in the sins of the crowd.

It is difficult to get large groups to repent
of their social sins. Whoever heard of either
the Democratic or the Republican party repent-
ing of their sins and there have been sins
enough in each party. The same is true in
international affairs. It is inconceivable that
France should repent of her sins against Ger-
many, and there have been many in the history
of the relationship between these two coun-
tries. It is just as inconceivable that Germany
should repent of the injury she has wreaked
upon France. Where is a school room in our
own land that will condemn the conduct of
our country in its past wars? You know the

policy; that of making heroes out of our fighters and justifying every act of the country.

It is just about as hard to get a church to repent. Where do you find a church repenting of the strife, contention and bitter fights that have torn its fellowship asunder and crippled the mission which God has given it to perform. Each party blames the other. In the case of a fight between the Pastor and congregation, when do you find the members confessing and repenting to God for the mean and little and un-christian things they have said and done? They blame the Pastor and he in turn blames the congregation. Where do you find the congregation repenting of "its ease in Zion," its criminal neglect to the unsaved, and its hardened ear to the pressing calls? To be sure the minister may confess it in his prayers, and the congregation sings their "Amen," but how many of them go home and fall down on their knees in penitence and prayer, begging God's forgiveness for the Church's neglect?

We return to the premise—repentance is individual; we still have to work with the individual. It has ever been thus. There is no repentance without the human heart, and the human heart is individual. David said, "I will confess mine iniquity unto the Lord." The publican said, "God be merciful to me a sinner." The prodigal said, "I have sinned."

I ought to say a word about death bed repentance. It is possible all right, but it certainly is too great a chance to take. I have seen very few people on their death bed who were in either a state of body or mind to know clearly what they were doing. The two thieves beside Christ at the crucifixion have a message for us. "One was saved upon the Cross that none might despair; and only one that none might presume." One Blundin out of forty million may cross Niagara on a tight rope, but I doubt that you and I want to take the risk.

The test of your repentance is your desire to bring others to God. If you are penitent, if you have surrendered to God, if you belong to Him, you will know it by your eagerness to bring others to Him. If that isn't a burning compassion with you, then you should be concerned about your own salvation. If you do not have a compelling desire to bring the unsaved to Christ, then my people, you better do some repenting.

VITAL RELIGION NEEDS THE CHURCH

S. EDWARD YOUNG

Lesson Acts 2; Text: Romans 12:5: "We being many are one body in Christ."

A FEW weeks ago a group of college students was engaged in a discussion with a visiting minister when one gentleman spoke up and said, "I can see the value of religion, but why do we need the church with all its trappings and organizations and all the rest? Religion to me is a private affair between the individual and his God, and the church is a fifth wheel."

This birthday of the Christian Church let us walk around the question that was in that student's mind, "Does a vital religion need any such organization as the Christian Church?"

To be sure the church did not come into being as a consequence of an intellectual discussion concerning its necessity. The church was not hammered out on the anvil of debate. Rather it sprang into being in a great emotional experience. Peter stood up and preached Christ as the Saviour of mankind, who was crucified and risen, and the Holy Spirit laid hold upon the hearts of the people, and three thousand were baptized. Aye, the church began in the hearts of men and not in their minds. In a sense, as the church was born so it must ever win its way among the generations. We can argue people into becoming legal members of the church, official members, but true membership in the church of Christ is an emotional experience. The smouldering fires of a man's faith break into flame. Here is a cause to live for, pray for, die for if need be, and that man cannot resist standing up in the presence of men and confessing his Lord, in the fold of the church.

Be that as it may, the place of the church in a vital religion has become something to argue about. So this birthday Sunday of the church, let us argue it.

When that college student asked the question I was all ears to hear what the minister would answer. He said something like this: I suppose if one wanted to get from Dover to Calais, he could swim it. People do swim

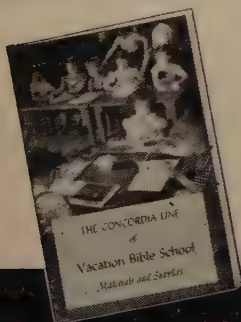
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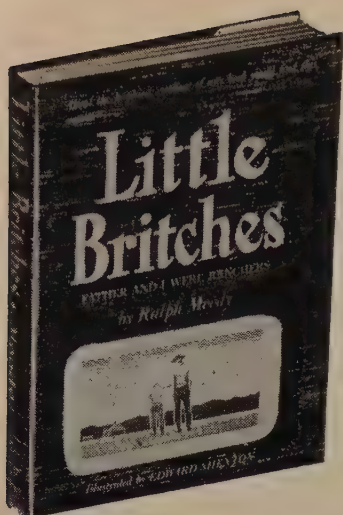
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—*The Expositor.*

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the Channel as a stunt, but in the main to help people who want to cross the Channel go by boat. It is a better, surer, way of getting there. Now a boat is a structure and an organization and the church, too, is a structure and an organization.

His answer has intrigued me ever since and today we amplify it.

The church is a ship, a ship designed to help people travel to the shores of a greater faith and a purer heart. The Christian Gospel even has its travel poster. It is a man on his knees looking at a giant Bible in which Paul's words to the Romans stand out in big letters: "Be not conformed to this world but be transformed by the renewing of your mind. So the Christian is called to pack his mind and heart and to travel to the shores of greater faith and a purer heart.

Said a man the other day, "I plan to stay home this summer." That may be a reasonable decision for a man wanting to spend his vacation leisurely, but staying at home leisurely is ruinous in the spiritual life. He who is not always making adventurous new journeys in his faith eventually loses the small faith he already possesses. The sincere Christian finds everywhere, in the Bible he reads, the hymns he sings, in the needs of his fellow men, a travel poster, "Be not conformed to this world but be ye transformed by the renewing of your mind that ye may discern what is the good and acceptable and perfect will of God . . . Be ye transformed."

It is in the nature of a stunt if he tries to make that trip alone, swim his way without help to that distant shore of a greater faith and a purer heart. The wiser soul, knowing the problems of any distant travel, has no conceit about swimming there alone but books his passage on the ship of the Christian Church that for 1900 years has been sailing the spiritual seas, through storm and calm, through fog and gentle days.

In the second place the Church is a ship with a crew better trained than average in understanding the captain's course and the captain's orders. Navigation is one of the arts I know so little about that I am always mystified and awed by a neat feat of navigation. Coming from England to Halifax some years ago on a fairly slow boat about two days out from England we ran into fog and for four days we sailed through fog and thick fog, the fog-horns blowing. The passengers were requested, when on deck, not to make a noise that might cover up the voice of a fog-horn in the distance. Day and night, night and day, we sailed through the

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of fog, then through the Newfoundland
s, during which the lower port holes were
ed lest we hit a fishing boat and splinter
glass. Then one afternoon the fog lifted
there we were entering Halifax harbor,
the dead center of the channel. It was not
easant trip, but it was not a frightening
either, for we had confidence in the
in and the crew. Walter Lipmann said
w months ago, "No mariner ever enters
a more uncharted sea than does the
age human being born in the twentieth
ury." I suspect that is true. We can
ict the weather better and can trace light
more accuracy, and determine mortality
, but the result of it all is to leave tomor-
s lot and fortune less predictable than
We sail an uncharted sea.

such an hour let me ship with a Pilot
knows His business, and an able crew.
uld have Christ as my Pilot: I have con-
e in Him as in no other. If He says,
s is the way," then it is the way for me
atter if other captains of other ships sail
n other directions, for strewn along the
s of human history are the wrecked and
led ships of captains who thought they
the course and did not.

As I have absolute confidence in Christ as
Pilot, I have considerable confidence in the
Church as a crew better than average in the
business of piloting my life through the un-
charted seas that lie ahead of us all. Perhaps
Paul had something like this in mind when
in the same twelfth Chapter of his letter
to the Romans he speaks of gifts differing
according to the grace that is given us. Aye,
one's gift is business genius, another's ability
in the law, still another's talent in scientific
research, while yet another's is the gift of
understanding and interpreting to men the
Pilot's course. Over and over again God has
bestowed that gift on men of the Church.
The Church, with her St. Augustines, her
Thomas Aquinases, her Phillip Brookses,
Henry Coffins, Pitt Van Dusens and Reinhold
Niebuhrs, has a better crew than average, and
I would rather ship with them than to ship
alone or to put on bathing trunks and swim.

The church, however, is more than a crew
of teachers and interpreters, she is an exercise
in spiritual seamanship with her hymns, her
anthems and her prayers. The devotional life
that she offers the people on a Sunday morn-
ing comes out of the rich treasury of the
generations. There are hymns in our hymn



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book that our fathers sang, and their fathers before them, and their fathers' fathers. These are prayers uttered in church that for more than seventeen centuries have been used and found helpful. Apart from any preaching or teaching, the church brings to men a cre-time-tested in the devotional life.

I understand that one new minister in the city preached his first sermon in twelve minutes. Seven days later just as his congregation was recuperating from the shock he preached a ten-minute sermon. If this keeps up he soon will not be preaching at all. Every now and then someone predicts that the sermon is on the way out. If it happened it would be a drastic change in Protestantism that set the pulpit as the central object of the churches and perched the pulpit so high that the first-pew sitters got sore necks. Protestantism elevates the pulpit because of its belief in the power of the spoken Word.

See, however, that if there were no preaching or instruction at all, the church would yet be vital to a vital religion, because of its worship that quickens the conscience by the Holiness of God, purges the imagination by the beauty of God and opens the heart to the love of God.

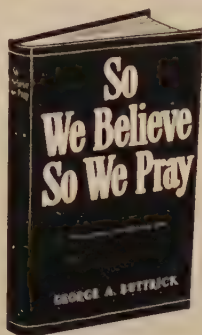
I saw an advertisement the other day on a bus saying, "In business since 1865." This conveyed the idea that here was a firm that was time-tested. The church could put out a little advertising too. "In business since around the year 30 A.D., in business with the music, its prayers, its Bible, its Baptism, and its Lord's Supper. In business since around 30 A.D." Indeed it is time-tested. By whose careless reasoning then does a young man think in his heart, I believe in religion, but what is the need of the church. God has given to every man differing gifts, and to the church He has given again and again a creature better than average to sail with, through the uncharted seas, to the shores of a greater faith and a purer heart.

In the third place the church is a big ship with other people on board. For an afternoon it is fun to sail alone, but when afternoons grow into weeks and months and years there is great comfort in having others on board. A woman novelist once said, "There is something beautiful in coming onto one's own inmost thoughts in another. In one word it is one of the greatest pleasures one has." Sunday after Sunday that is what takes place in church. We know that this man beside us prays too: that he believes, that his faith is our faith. Walt Disney, creator of "Mickey Mouse" and "Donald Duck", spoke on the

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one night on what his Church back-
had meant to him. "From my youth,"
id, "I have known and remembered the
, comfortable feeling of neighborliness
found its finest expression in the
h." Paul said the same thing in a
ent way in the twelfth chapter of his
to the Romans, "We being many," he
"are one body in Christ." To me, one
e biggest words in all language is the
"share". If you cannot share with
er your burdens and your fears, your lot
ter loneliness. If you cannot share with
s your happiness, then your happiness
fades. They say that a mighty king was
en with a strange malady for which the
cians could find no remedy. A sooth-
told him that if he wore the shirt of a
y man, he would recover. With fresh
the king ordered the country searched
is happiest subject, but when they found
he had no shirt. He had shared it.
one shares his religion in church as he
s it nowhere else, for here his faith, his
rs, his ideals, his sorrows and his happi-
are shared. "We being many are (here)
body in Christ."
one point though, the church is not a
Ships, too, have their graveyards, but
is an eternity about the church found

nowhere else. Civilizations rise and fall, gen-
erations come and go, and dust settles on so
many things to which a man gives his life,
but the church goes on. A man bowing his
head in prayer prays knowing that as long as
earth lasts and human life upon it, men will
be at prayer. There is a drive not far from
here along the top of two mountains from
which, so you are told, you see for a hundred
miles. They call it "Skyline Drive." Well,
the church is a man's "Skyline Drive" on
which that soul hemmed in by the small hori-
zons of so many things that come and go, wax
and wane, looks out upon a long past and
a long future. This hour on Sunday is a
man's "Skyline Drive."

So we can put the case for the church into
three statements in Paul's letter to the Romans.
"Be not conformed to this world but be ye
transformed by the renewing of your mind."
The spiritual life is a voyage and the church
is the ship. We have gifts differing accord-
ing to the grace that is given us and to the
church is given the gift of a crew better
trained than average to make the trip to that
other shore of a greater faith and a purer
heart. "We being many are one body in
Christ." There is power in company on
board.

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The Call of Christ

Text: Acts 9:6—"He, trembling and astonished said, Lord, what wilt Thou have me to do?"

Dr. R. T. Glover tells the charming and tender story of a sculptor in the early days, who was converted to Christ. As the light broke gradually into his life, it came home to him that he could no longer make images of the gods for heathen temples. He could not put a Christian soul into an image of a heathen. Very reluctantly, but with conviction, he gave up that handicraft with all its appeal to the artistic sense, and took to a mason's calling, shaping stones, squaring and cutting—a prosaic occupation, but one at least which he felt was not inconsistent with his faith, and where he could find a useful way of serving his fellows.

But the artist in the soul of the man demanded expression in his work, and he conceived the idea of making a statue of the Good Shepherd with the lost lamb upon his shoulders. People criticized the truth of the statue. The Good Shepherd of the tenth of John has no lamb upon his shoulders; but the answer was that this was his experience of what Christ had done for him. He had been found by the Shepherd, lost and wandering, and the truth of Christ in his own soul demanded outlet in his craft.

The truth of Christ in our souls must find outlet in our calling. Every part of life must give expression to the mind which has been touched by the redeeming power of Jesus. If we are His, our work must show it.

Saving Bodies and Souls

Text: Luke 9:13—"But He said unto them, Give ye them to eat."

When Lafayette visited America after the Revolution, he saw an old soldier still in a tattered uniform. The veteran stiffly came to attention and offered the military salute. After Lafayette returned the signal, the aged man haltingly asked, "Do you know me?" When the general frankly replied that he did not, the white-haired veteran continued: "Do you remember the snows of Valley Forge? One bitterly cold night, General, you were making the rounds of inspection there, and you came upon a sentry in thin clothing and without

stockings. He was slowly freezing to death. You took his gun and said, 'Go to my house. There you will find stockings, a blanket, and a fire. Warm yourself! Then bring the blanket to me, while I keep guard for you.' The soldier obeyed. When he returned, you, General Lafayette, cut the blanket in two. One half you kept, and the other half you gave to the sentry. Here, General, is my half of the blanket, for I am the sentry whose life you saved."

In a much higher way, when we, God's children, who share our surplus with others, stand in heaven before the Captain of our salvation, we will meet those whom we never knew on earth, yet whose lives we saved, because we followed the Compassionate Christ in sending help to others. And the Savior will give us the priceless assurance of His Grace: "Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me."

The Greatest Stoop in the World

Text: Philippians 2:7—"But made Himself of no reputation, and took upon Himself the form of a servant, and was made in the likeness of men."

Some years ago the Mayor of Boston went out to learn the hardships confronting the poor in his city. For several days he let his beard grow, and then unkempt, clothed in a shabby suit, he visited the slums. At a cheap boardinghouse he begged a night's lodging. Here he was given an axe and told to chop wood in payment for his bed and breakfast. Unaccustomed to splitting logs, the mayor was making poor work of his task, when a young man stepped forward and said: "Mister, let me have that axe!—You don't know how to use it." With swift, sure strokes the young expert finished the entire woodpile. Impressed by his kindness, the mayor told his new friend: "Here is my card, son. Come up to my office, and I'll see that you get your job." After the young man had read the card, he walked away, shaking his head and protesting: "Poor old man! He's crazy. I don't think he is the mayor of Boston." Nevertheless, overcome by curiosity, he did go to City Hall, and when he was ushered into the Mayor's office, you can imagine his surprise to find that his lodginghouse acquaintance truly was the head of the city, able to keep his word by providing a position. Sometimes the newspapers found the story and sent it throughout the country under the heading "The Greatest Social Stoop in the World."



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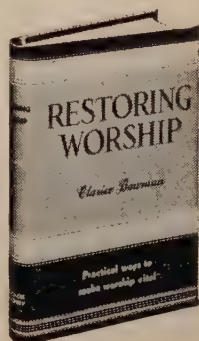
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the Boston Mayor's slum visit was as a grain of sand beside a mighty mountain, in comparison with Christ's entrance into this sin-cursed world. Jesus came then, He comes now, with the comfort of His love.

Our Father

Psa. 103:13—"Like as a father pitieth his children, so the Lord pitieth them that fear Him."

A young woman who was having trouble with her thinking about God, and had never yielded to God's will, visited the pastor of the church which she had been attending, to see if he could find some relief for her troubled mind. "The last thing I want to do is become a Christian," she protested, "for the moment I take such a step I just know I will be compelled to go to Africa as a foreign missionary."

"So that is your idea of God?" exclaimed the minister. "Suppose you were to come to your own father some morning and tell him that you had decided to do his will and obey him else for a whole day, do you suppose you could take advantage of such an attitude,



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on your part, to think of the most disagreeable thing he could suggest? Do you not rather think he would try to bring you all the happiness he possibly could on that particular day?"

"Of course he would," replied the young woman. "My father would not stoop to take advantage of me when I was trying to please him." "Isn't it a little strange," asked the clergyman, "that you should have so much higher opinion of your earthly father than you have of your Heavenly Father?"

The instant the young woman faced that question came the joyous surrender, not to a tyrant, but to a Father.

God's Mercy Enough For All

Text: Psa. 86:15—"But Thou, O Lord, art a God full of compassion, and gracious, long-suffering, and plenteous in mercy and truth."

The story is told of a New England couple who had lived for forty years in a mountain valley not far from the seacoast. On clear, calm winter nights they could hear the dull roar of the surf as the waves beat upon the rocks. But they had never seen the ocean. Finally they decided that they had skimped and saved long enough. And so they took a couple of days off to drive up over the mountain to see the ocean.

When they came to the crest of the hill from which they caught their first clear view out over the vast expanse of water, they stopped for a long look. The woman gazed in silence for a moment; then burst into tears. Her husband, seeking to know the cause for her crying, asked her: "Oh!" she sobbed, "It's the first time that I have ever seen enough of anything."

There is an inexhaustible supply of mercy and grace available from God through Christ Jesus. If we realize our need and ask for mercy, we shall have it.

A Great Cloud of Witnesses

The Apostles' Creed—"I believe in the Communion of Saints."

There is a story told in the life of Wendell Phillips, the abolitionist leader. He and a young friend had been sitting by the fire for a whole evening. Memory had flushed the cheeks of the veteran abolitionist; the heroic days of the long ago came rushing back upon him; his tongue was unloosed and the old man completely lost himself in the thrilling recital. The youth sat enthralled. At last he

realized that the evening was gone. And arose to leave. As he took the old man's hand, he said, "Mr. Phillips, if I had lived in your time, I think I should have been heroic, too." And the veteran was aroused and replied: "Young man, you are living in my time, and in God's time. And be sure of this: no man could have been heroic the way who is not heroic now. Good night."

So it is. We are still living in heroic times. "Others have labored, and we have entered into their labors." The only payment we can make in the present for our debt to the past, is to be true. Whatever be our past, whatever be the good which those who have gone before have enriched or blessed our life with, we are stewards. And "it is required in a steward that he be found faithful."

The Purposes of God

Text, Isa. 14:26—"This is the purpose that I have purposed upon the whole earth; and this is the hand that is stretched out upon all nations."

In pioneer days an old man and his wife were moving from Ohio to Nebraska. They reached the Mississippi River and encamped for several days. The old man went down to the river-bank for a bucket of water and was astonished to see the water going in the wrong direction. He said to his wife, "Why, I thought this river ran from north to south." She replied, "That is what I learned in geography." He said: "Well the book is wrong or we are turned around, for the river is running to the north." They were troubled and thought of returning to Ohio. A horseman rode up and they asked him about it. He told them that what they thought was the current were only eddies in the stream. "Look out yonder in the middle of the stream," he said, "that big log is floating in the right direction."

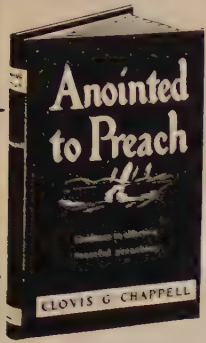
As we take the long view of our world we see the great current of God's providence and purpose and power sweeping on in the right direction.

Giving of Life

Text: John 10:18—"No man taketh it from me, but I lay it down of myself."

There is a story of a soldier with one arm who was standing in the streets one day when an acquaintance came up to him, and said: "Well, old man, I see this war has taken a lot out of you." "Oh no," said the other, looking

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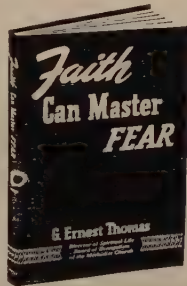
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COMMUNION MEDITATIONS. Edited by Gaston Foote. Abingdon-Cokesbury. 176 pp. \$2.00.

Here is a long-awaited volume in answer to a deep-felt need for guidance and example as to what can be done to enlarge the significance and inspiration of the Sacrament of the Lord's Supper. The volume aims to suggest ideas and insights for the Communion Meditation that ought to supply the spark wherewith to light the fire of renewed dedication upon the altar of each communicant. It presents twenty-five meditations by as many different preachers and pastors across American Protestantism.

The book will serve best as a devotional manual from which to dig the central thoughts for communion talks. It embodies many discerning discourses and has the unqualified merit of bringing to the fore a host of new voices and a profitable variety of stimulating addresses. Laymen as well as preachers will find this volume enriching and helpful.

Such a volume comes into being with inevitable handicaps. What with each meditation by a different preacher it is impossible to avoid repetition of theme and treatment. This quite easily can be all for the good, except that in such a volume too much concentration on the same theme leaves too large a range of meaning and significance untouched. Furthermore, speaking solely from the standpoint of Methodist practice, the meditations, with three exceptions, are all over four printed pages long, hence sermon length, hence too long for the best results in a Methodist Communion Service, where the full ritual with all its proper and legitimate and necessary ritualistic stages is carried out. It is my experience that a Communion Meditation ought not to exceed ten minutes in length, that it ought to concern itself with one specific insight or thought, that its purpose is to kindle the flame and allow the fire to burn as it will on the altar of each individual heart. As examples of what I am saying, there are none better than Henry Hitt Crane's "The Art of Remembering" (3½ pages in length), and Clarence Tucker Craig's "The Perfect Sacrifice" (3 pages in length), and Roy A. Burkhart's "Be Ye Doers Of The Word" (3½ pages in length). The editor's concluding meditation on "Healing Hands" is an excellent illustration of the principle involved in presenting a meditation with a living, dynamic spark of divine truth and insight. —John W. McKelvey.

THE CLUE TO CHRISTIAN EDUCATION. Randolph Crump Miller. Scribner's Sons. 202 pp. \$2.75.

Dr. Miller has had much experience with his subject, Christian Education. In the Episcopal Diocese of California he heads the department by that name, teaches the subject at the Church Divinity School of the Pacific and is member of the Editorial Board for the new curriculum of his denomination. The materials of the

book have been tested at teachers' meetings, in parsonages, in Sunday school. Nothing could be more timely than a thoughtful treatise on the immediate and urgent matter of the Christian education of our youth.

Criticizing both the content-centered teaching prevalent, and also the so-called life-centered teaching, the author points to what he considers the fundamental weakness in practically all educational theory: failure to grasp the purpose of Christian education: to impart Christian truth. "The major task of Christian education today," he declares, "is to discover, impart the relevance of Christian truth." "The truth must be prior to the curriculum. Theology is the basis of all education. Theology is the basis of all about-God-in-relation-to-man." "Theology is the basis of all ground; faith and grace the foreground" is the motto of this education.

Twelve chapters thoughtfully and stimulatingly develop the thesis. The focal point is Jesus Christ; the source is God's revelation of Himself in Jesus Christ. In ensuing chapters on Man, The Fellowship, Grace, Faith, Prayer, Behavior, Society, Authority, and the End, the author illustrates the application of his theory in actual situations. The argument is convincing, the treatment very readable and stirring. —Paul H. K.

THAT YE MAY BELIEVE. By Peter H. Elders. Erdmans, 172 pp. \$2.50.

These eighteen messages by the radio minister of the Back to God Hour are based upon the Apostles' Creed, and reflect its historic interpretation. In the Preface the author sets forth his purpose: "Because modernity has altered our creed and assaulted our faith, orthodox Christianity has been called upon to repeat, re-assert, and re-apply the timeless truth of the Gospel . . ." The purpose is achieved in ten challenging sermons.

They are rooted firmly in the Word of God, the texts are all from the Scripture, not from the Creed itself. In reality, the Creed is not the foundation, but rather is a summary, of the truth which the given text sets forth.

Such difficult and oft-avoided subjects as the Trinity and the Virgin Birth are dealt with intelligently and are clarified considerably. It might be characterized as heavy preaching, but these are profound truths. There is throughout the volume an earnestness which cannot be mistaken.

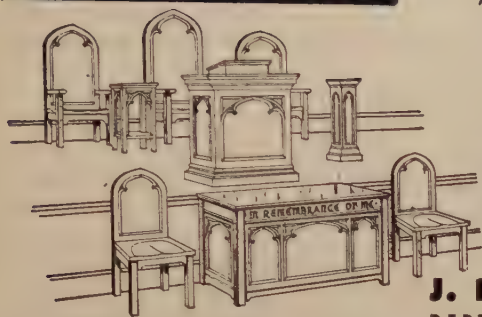
These sermons should spur the orthodox preacher to more diligent study of the Gospel which is his heritage. They should also challenge the modernist to look again and see what he may have missed. —W. Goddard Sherman.

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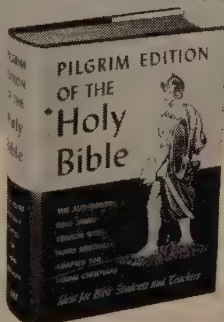
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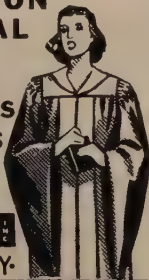
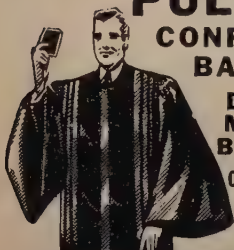
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THE MIND'S ADVENTURE, by Howard Lowry. Westminster Press. 155 pp. \$2.50.

Here is a book every Christian layman ought to read for the good of his soul, to begin with, and a true appreciation of both his faith and his church. Their relationship to education, particularly to higher education. And every Christian preacher will want to read this volume, if for no other reason than to re-think his faith for such a time as this. Certain President Lowry (of the College of Wooster since 1944) has performed an invaluable service to the Christian Church and the American nation in his forthright discussion of "Religion and Higher Education," as his book is subtitled.

The discussion runs through five thought-provoking chapters: HALF-WAY IN THE CENTURY, VISION AND REVISION, LIBERAL EDUCATION AND RELIGION, THE CHURCH COLLEGE, and THE LAST HALF OF THE CENTURY.

It is impossible to believe that he can pack so much stimulating, analytical, and dynamic thinking into such a short space, but the author does. His paragraphs sparkle with brilliant insights, generous touches of humor and satire, fresh and invigorating quotes, and an amazing amount of priceless good sense. When he deals with the problem of Christian higher education, or with the baffling confusion of our times, or with the ideals of a Christian college or with the expectations and obligations of the Church in relation to the College, he seems to be dealing with matters from which he has driven the last vestige of doubt and disorder and to which he has brought clarity of thought and much-needed life.

One thing is apparent after reading this book. Every person related to the problem of the Church College ought to place this volume on his own list of "required reading."—John W. McKelvey.

THE CULTURAL CONCEPT OF CHRISTIANITY, by Arthur W. Calhoun. 155 pp. Eerdmans. \$2.50.

This is a book with many fine points; it is also a book with which one is bound to disagree. When the author states that "Our knowledge has so far outstripped our practice that on that score alone ours is in a reprobate age," there can be no doubt of the truth of his statement. And his definition of spirituality, being "not a special area of life or a special zone of behaviour, but rather an atmosphere, an attitude, a guiding and governing all of life," is an admirable definition.

When the author goes on to say, however, "whoever takes a long enough and a broad enough view of life and lives accordingly is spiritual," one is bound to object. Christianity is more than a set of social factors and a realization of man's dependence on man. It is essentially a proclamation of the work of God as done in Jesus Christ.

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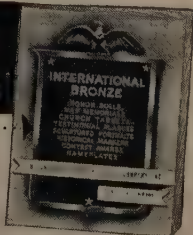
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...ose who are interested in a statement of Christianity in social and psychological terms, will find it is book. Those who are not will find it dull.—*H. Johansen.*

USE SOUGHT A COUNTRY. By Kenneth Scott Latourette. Harper. \$1.75.

...e distinguished Sterling Professor of Missions in Oriental History in Yale University has put all tandom into his debt for his monumental history of the expansion of Christianity. An amazing amount of scholarship has gone into his researches. Fortunately, he apparently has time for a few smaller things which are a kind of by-product of his arship.

...e present book consists of the Tipple Lectures in University, 1950. The publisher's jacket says they are addressed to the layman, but it is obvious they were written with a university audience in mind. Nevertheless, it is true that the style is simple, well within the comprehension of a thoughtful technically trained reader.

...ere are five biographical sketches of pioneers in foreign missionary movement: William Carey, Daniel John Mills, Hudson Taylor, Timothy Richard, Joseph Hardy Neesima. After giving a brief sketch of each man's life, Dr. Latourette asks the question, What followed from their labors? What of permanent value and interest in their contributions?

...ere is an element of sadness in the realization that none of these men had his dreams completely fulfilled, although all went forth in faith. Yet some of the most significant observations can be drawn from their pioneer labors, as the author does in his chapter. The spread of the faith is still going on and their dreams are still in process of being fulfilled.—*Kendig Brubaker Cully, Ph.D.*

WANTED TO PREACH, by Clovis G. Chappell. London-Cokesbury. 124 pp. \$1.50.

...tor Chappell has done us a great service in clarifying the meaning and significance of his call to preach the Gospel into the six vibrant chapters that make up this little book. He speaks with authority not as a mere scribe, and out of the joys and responsibilities of a great pulpit ministry he brings to the reader some admonitions and counsels which will provide infinite blessing to preachers both old and new. The book is directed primarily to the ministers, particularly the younger men, but his experiences and insights will elevate every earnest heart, regardless of age.

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Invasion

(From page 43)

conquered men and women tied as slaves to the chariots, the conquerors passing as victorious heroes beneath an arch of triumph.

We have read the old story so often we apt to miss the contrast. The leader sits upon no prancing charger. His beast of burden is a lowly donkey, the symbol of peace. His followers carry not shields but palm branches. "Behold thy King cometh unto thee, meek and sitting upon an ass, and a colt the foal of an ass."

This was a rebuttal not only of the accepted ideal of a conqueror in that day; it was also a rebuttal of the notion held by many of his followers that their Messiah was to come as a great military leader to help them conquer Rome. How could they misunderstand Him after this? But it is a rebuttal too of the notion that has persisted to this day — that might makes right, that God marches with the strongest battalions.

Strange Invasion indeed is this Palm Sunday story into the war-torn world of this hour. There is something fantastically unreal about it. So different are its ideas and ideals from the realities of our contemporary scene that we automatically class it with myths, stories, books and fairy tales. But it is no myth or fairy tale. The Palm Sunday lesson stands as a judgment in a world which has belied its vision and insight. We have drifted a long way from it. But it stands here year after year reminding us that nations will destroy themselves in vain conflict until they learn the way of the Prince of Peace.

But however far from realizing the Palm Sunday ideal our poor world may be, Christians will not consign it to a place among story books. We have not learned the way of meekness among the nations. It may be a long time before we do. In the meantime we must see the necessity of applying the ideal to ourselves. The whole world is not ready, but our individual hearts must be. Indeed, we may be sure that the world will never be ready until individual hearts have bowed to the dictates of this Palm Sunday judgment. We may be sure that society at large is as far from Christ's way as it is because individuals like you and me have followed with "finger crossed" and "tongue in cheek."

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Strange Invasion? Yet why should we think of it as strange? It was quite in keeping with everything else that Jesus said and did and was. Not that He cared for parades, indeed, it is doubtful whether He planned this one. But riding upon a donkey with a crowd of ordinary people—that is the role He chose. Long before in His temptation experience He made the decision to accept the hard way of peace and persuasion not the way of force. He decided to accept the way of quiet appeal not spectacular demonstration. He decided to accept the way of suffering and sacrifice. Palm Sunday is but another station on the way to the Cross. One of the amazing things about our Lord is His consistency. He never stepped out of character. "The meek shall inherit the earth"; "I am among you as one who serves"; "For their sakes I consecrate myself." From Bethlehem to Calvary He is busy illustrating in life what He meant. Palm Sunday is but another light thrown upon Him.

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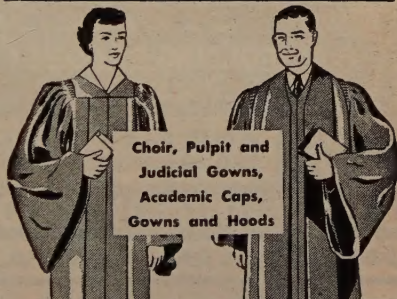
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